THE MARTYRS OF TYBURN

THE BENEDICTINE APOSTLES AND MARTYRS OF ENGLAND

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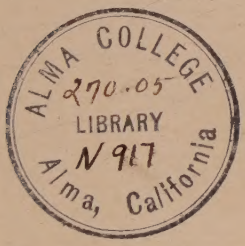
The Martyrs of Tyburn

By the Nuns of Tyburn Convent

With an Introduction by
Dom Bede Camm, O.S.B.

Third Edition



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THIS LITTLE BOOK IS GRATEFULLY

DEDICATED TO

THE FOUNDERS AND BENEFACTORS OF
TYBURN

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INTRODUCTION

THE Oratory of the English Martyrs has become a Shrine that is very dear to many devout pilgrims. Though it is only a temporary one, housed in a room which is far from being worthy of its hallowed memories, it has yet a character and dignity of its own which appeals to the heart and stimulates the imagination.

It is now some years since a few devoted friends of Tyburn took it upon them to decorate and enrich this little Shrine, so that it might tell more vividly the story of those great souls who consecrated this soil with their blood.

It was a Benedictine monk who first conceived the idea of overshadowing the altar of sacrifice with a presentment of the Triple Tree of Tyburn, the Holy Rood of this our English Calvary. It was another Benedictine who carried out his ideas, designed the Tree with its pendant lamps, the altar reredos and ornaments which make so strong an appeal to the lovers of our Martyrs. Not only this, but the work itself was carried out in the Benedictine workshops at Maredsous, by sons of that

Belgian Mother then on the very threshold of her martyrdom. The statues of our Martyrs, the lace-like carving of the canopies (adopted from a famous rood-loft in Devonshire), the brazen lamps, the rich palm-embroidered hangings, are all the work of hands belonging to a country which has since grasped the martyrs' palm. It was thought at the time that it was not inappropriate that Belgian hands should work to the glory of those who had found on Belgian soil a place of refuge in persecution, a school of training for the priesthood and the crown. But how much more deeply appropriate does it seem to us now!

It was a Benedictine Oblate who, in generous and devoted love for the Martyrs of Tyburn, furnished the necessary funds, at the cost of great self-sacrifice, for Tree, Altar, windows, reliquaries, and the rest. Benedictine Abbeys gave of the treasures of holy relics to enrich the Shrine with the most precious of all gifts. A Benedictine monk collected them from many places, where they had long been cherished, and Benedictine nuns it was who enshrined them in their present resting-places, and adorned them with the skilled labour of their hands.

And thus the older branches of the Order have helped to beautify this lowly Shrine, which is confided to the care of the youngest, but not the least worthy, of the many religious families who own St Benedict as Father and Patriarch.

Those who visit this Sanctuary are asked to

pray for the Benefactors who have done their part in the work, and they are requested also to give their offerings towards the building of the new and glorious Sanctuary which some day must replace this little lowly Shrine.

The present altar ornaments and stained glass will all be retained in the new Chapel, and will show to far greater advantage than they can in their present cramped surroundings.

Would it not be a seemly and beautiful memorial to our glorious dead, who have fallen in the present war, if, in the very heart of London, a sanctuary of unceasing prayer should be raised to the glory of the Sacred Heart of Jesus in memory of the Martyrs of England? Here at Tyburn the Martyrs of the olden times would clasp hands with their heroic sons of today, and around the Throne of the Eucharistic Lamb would rise unceasingly from the alternate choirs of that white-robed host the hymn of triumph and victory, the Warriors' song of peace.

Thus the memories of the crusaders of Gallipoli and the Egyptian desert and of the heroes of French and Flemish battlefields would be linked for ever with the fadeless glory of the Martyrs who won their palms at Tyburn Tree. Their names, inscribed on the walls of the Sanctuary, would go down to future ages linked inseparably with the names, still more glorious, of those who taught them how to die. And the Chapel of the English Martyrs would remain

an imperishable record of the heroes of the twentieth as of the sixteenth century.[1]

This is but a dream at present, but one that under God's Providence may yet become a reality.

Meanwhile let pilgrims learn at Tyburn that love is stronger than death, and sacrifice more fruitful than possession.

DOM BEDE CAMM, O.S.B., C.F.

31ST GENERAL HOSPITAL,
PORT SAID, EGYPT,
August 20th, 1916.

[1] In linking the names of the heroes of the present war with those of the English Martyrs, it is not meant to imply that our glorious dead are martyrs in the technical sense of "dying for the Faith," but that they sacrificed their lives for the principle of liberty, justice, patriotism, and religion, considering their cause the cause of God.

THE MARTYRS OF TYBURN

27 Beatified, 78 Venerable

Benedictines	Venerable		7
Carthusians	Beatified		7
Brigittine	„		1
Franciscans	Venerable		3
Dominican	„		1
Jesuits	Beatified		5
„	Venerable		14
Secular Priests	Beatified		11
„ „	Venerable		33
Laymen	Beatified		2
„	Venerable		18
Gentlewomen	„		2
And the last Tyburn Martyr			
Archbishop	Beatified		1

THE
MARTYRS OF TYBURN

JANUARY 11TH, 1584.

VEN. WILLIAM CARTER, Layman.

HE was a Londoner, and a printer and bookseller by profession. Zeal for the dissemination of Catholic truth was the cause of his martyrdom. A series of imprisonments interrupted his work, but as soon as he recovered liberty he returned to the task of spreading literature for the exhortation and comfort of his fellow-Catholics. This he achieved with great difficulty owing to the extreme danger of the times, and it is said that his printing-press was so small that he could hardly print more than one page at a time, while some books he copied entirely by hand. He was held in high esteem by his friends, and one of the reasons why he was so cruelly racked when finally arrested was that he had been entrusted with the custody of Chalices and Vestments whose owners he refused to betray. At the trial, the chief accusation against him was that he had instigated the Queen's enemies (Catholic Englishwomen) to murder their Sovereign. *A Treatise on Schism*,

the book for the printing of which he was condemned, contained a paragraph about Judith and "Holofernes, the master heretic," and this it was affirmed was only a paraphrase indicating Elizabeth. While the jury retired to confer on the verdict, Carter availed himself of the opportunity of confessing to a priest who was waiting like him for the death sentence. The day following his trial, William Carter was dragged to Tyburn and there hanged and quartered.

JANUARY 21ST, 1586.

VEN. EDWARD STRANCHAM, Secular Priest.

VEN. NICHOLAS WOODFEN, or WHEELER, Secular Priest.

THE first of these Martyrs was an Oxford man, both born and bred. Shortly after taking his Bachelor's degree at St. John's College, he became a convert to the Catholic Faith and went over to Douai to study for the priesthood. He returned to England in 1581, together with NICHOLAS WOODFEN. The latter was born at Leinster. His true name was Wheeler. While lodging in Fleet Street he ministered under his assumed name to the gentlemen of the Inns of Court, whose manner of dress he adopted. After enduring much poverty and persecution for five years, both priests were put to death with great barbarity on the same day.

JANUARY 21ST, 1642.

VEN. BARTHOLOMEW ALBAN ROE, Priest, O.S.B.

VEN. THOMAS GREEN, or REYNOLDS, Secular Priest.

THE Benedictine monk known in religion as FATHER ALBAN was born in Suffolk and brought up as a Protestant. All his life he was full of zeal, and it was in the attempt to refute the "errors" of a man imprisoned at St Albans for holding the Catholic Faith that he received the initial grace of his own conversion. After this interview, in which his adversary gained the victory, he was never at peace until he found himself in the safe port of the True Church. Having entered the Benedictine Order in Lorraine, he prepared himself with assiduity to exercise the apostolate in England. He spent a great part of his life in prison, once in Maiden Lane, afterwards at St Albans, whence he was removed to the Fleet Prison, where he remained for seventeen years. He never lost his dauntless gaiety, and amid his many and severe sufferings of mind and body he never ceased to labour for souls.

VEN. THOMAS REYNOLDS was born in Oxford, and studied abroad for the sake of the Catholic Religion no longer tolerated in his own country. He returned after receiving Holy

Orders, and, passing through many vicissitudes, he was condemned to death at the advanced age of eighty years, fifty of which he had spent in the ministry of the priesthood. His companion in martyrdom, Father Alban Roe, met him with a cheerful countenance before the hurdle that was to convey them both to Tyburn. The two Martyrs made their confessions to each other and recited the *Miserere* alternately. "Friend, pray let all be secure and do thy duty neatly, I have been a neat man all my life," the old priest said to the executioner. "I dare look death in the face," said Father Roe, when they would have bound his eyes.

January 22nd, 1592.

VEN. WILLIAM PATENSON, Secular Priest. He was a native of Durham and became an alumnus and priest of Douai College during its residence at Rheims, and was sent on the English Mission a year after his ordination. He came to London to seek counsel in order to rid himself of the scruples of conscience with which he was troubled. On the third Sunday in Advent, 1591, the house where he was staying was searched by constables and churchwardens and sidesmen of the Protestant Parish Church with the object of finding which of the inmates did not attend the services. Father Patenson was seized and condemned at the first session held after Christmas. The

night before his execution he was put into the "condemned hole" with seven malefactors who were to suffer with him on the following day. He converted six of them and helped them to make their peace with God. The persecutors were so enraged at the profession of the Catholic Faith they made on the scaffold, and the constancy with which they accepted an ignominious death in satisfaction for their past crimes, that the Martyr was treated with more than usual barbarity.

JANUARY 24TH, 1679.

VEN. WILLIAM IRELAND, Priest, S.J.

VEN. JOHN GROVE, Layman.

VEN. W. IRELAND was born in Lincolnshire and brought up at St Omers. He entered the Society of Jesus at the age of nineteen. He had the reputation of possessing a wonderful calm and evenness of mind on all occasions. On returning to England, he was apprehended on the first breaking out of the Titus Oates Plot, and suffered much from the loathsomeness of the prison and the weight of his iron chains. He was brought to trial with several others, including JOHN GROVE, a layman employed as a servant by the English Jesuits in their business about town.

Oates and Bedloe swore that Father Ireland had been present at a consultation held in August

for killing the King, although the priest brought many to witness he was in Staffordshire at the time. Oates and Bedloe also swore that Grove was appointed to shoot the King, for which deed he was to receive a preposterous amount of money. On Friday, the 24th of January, the Martyrs were drawn from Newgate to Tyburn, and were abused and pelted by the mob all the way. They endured every insult with cheerful patience, and died forgiving those who were guilty of their blood, and praying for their King and country.

February 1st, 1645.

VEN. HENRY MORSE, Priest, S.J.

Born in Suffolk in the year 1595, he was reconciled to the Church at the age of twenty-three, and received Holy Orders at Douai. Being sent on the English Mission, he was at once captured, and imprisoned for three years among felons and malefactors. This prison was at the same time his place of novitiate. He there prepared himself to become a Jesuit, and a priest of the Society who was also in prison assisted him as a novice-master. Ven. Henry Morse was twice banished from the kingdom, but found means to return and devote himself to the service of poor Catholics in the time of the Plague. He was charged with "perverting" 560 Protestants in one parish alone.

On the morning of his martyrdom he cele-

brated the votive Mass of the Blessed Trinity in thanksgiving for the great favour God was pleased to grant him—a favour he had besought for thirty years—having first, according to his custom, recited the Litanies of our Lady and the Saints for the conversion of England. When he was admonished that his time was come, he knelt down and offered himself without reserve as a sacrifice to the Divine Majesty and in reparation for the sins of his nation. He welcomed death, saying: "Come, my sweetest Jesus, that I may now be inseparably united to thee in time and in eternity. Welcome ropes, hurdles, gibbets, knives, and butchery! Welcome for the love of Jesus my Saviour!"

February 3rd, 1578.

BLESSED JOHN NELSON, Priest, S.J.

This Martyr was born at Shelton, near York. He was arrested on suspicion late one evening when saying Matins. The oath of the Queen's supremacy was offered to him, but he refused to take it, saying that the Pope's Holiness was the Head of the Church "to whom that supreme authority on earth was due, as being Christ's Vicar and the lawful successor of St Peter." When sentence was pronounced against him, he never changed countenance, but prepared himself with a good countenance to die. By God's special providence, he received the

Sacred Viaticum the day before he was arraigned. Arrived at Tyburn, he turned to the people, saying: "I call you all this day to witness that I die in the unity of the Catholic Church, and for that unity do now most willingly suffer my blood to be shed; and therefore I beseech God, and request you will pray for the same, that it would please God of his great mercy to make you, and all others that are not such already, true Catholic men. . . ." He then besought all who were of the like Faith to pray with him "that Christ, by the merits of his bitter Passion, would receive his soul into everlasting joy." He was cut down when only half dead. As his heart was plucked out he was heard to murmur: "I forgive the Queen and all that were causers of my death."

FEBRUARY 7TH, 1578.

BLESSED THOMAS SHERWOOD, Layman.

HE was born in London, and was one of a large family. He had returned from Douai in order to arrange with his father about remaining at the seminary, and was one day talking in Chancery Lane when the cry was raised, "Stop the traitor!" It was the unworthy son of a Catholic lady with whom he was staying who thus betrayed him. Having replied to the question put to him that he believed the Holy Father to be

the Head of the Church, the young seminarist was sent to prison on a charge of high treason. In the vain attempt to force him to reveal where and by whom he had heard Mass said, he was taken to the Tower to be cruelly racked. The only words which escaped him were: "Lord Jesus, I am not worthy that I should suffer these things for thee, much less am I worthy of those rewards which thou hast promised to give to such as confess thee." He was then thrown into a dungeon under the banks of the Thames, among the rats, where he endured hunger and cold for three winter months.

On the eve of Candlemas, Sherwood was tried and found guilty of denying the royal supremacy, and the barbarous sentence was passed. He is described as small, and he looked much younger than his twenty-seven years, "being of his nature very meek and gentle."

February 12th, 1584.

VEN. JAMES FENN, Secular Priest.
VEN. GEORGE HAYDOCK, Secular Priest.
VEN. THOMAS HEMERFORD, Secular Priest.
VEN. JOHN MUNDEN, Secular Priest.
VEN. JOHN NUTTER, Secular Priest.

On the Feast of St Peter's Chains, these prisoners of Christ were accounted worthy to

hear the death sentence passed on them for upholding the primacy of Peter.

JAMES FENN was born at Montacute, in Somersetshire. He made his studies at Oxford, at New College and Corpus Christi College. On the death of his wife he became a seminary priest. A moving scene took place at the Tower Gate after he was bound on the hurdle; his little daughter Frances with many tears came to take her last leave of him and receive his blessing, which he gave her with difficulty, striving to raise his manacled hands.

GEORGE HAYDOCK, the son of the Squire of Cottamhall, near Preston, Lancashire, was the youngest of the five martyr priests, being only twenty-four years old when he suffered. In answer to the questions put by the minister, he said that if he and the Queen were alone in some desert place where he could do to her what he would, he would not so much as prick her with a pin—"No, not to gain the whole world, and," he added, "I beg and beseech all Catholics to pray together with me to our common Lord for me and for our country's weal."

VEN. THOMAS HEMERFORD and VEN. JOHN MUNDEN welcomed death with great fortitude. Father Munden acknowledged his sentence by joyfully reciting the *Te Deum*. They were both natives of Dorset.

VEN. JOHN NUTTER was born in Lancashire. He won for himself the name "John of Plain Dealing" from his fellow-prisoners for his outspokenness in rebuking vice. He is said to have been timid by nature, but he now met a most cruel death with no less courage and constancy than his companions.

FEBRUARY 17TH, 1603.

VEN. WILLIAM RICHARDSON, Secular Priest.

HE was born in Yorkshire, and was a priest of the seminaries of Douai and Spain. On returning to England, he found a refuge in the Inns of Court, and brought many into the Catholic Church, especially among the young lawyers, numbers of whom placed themselves under his direction. When, after a few years, he was arrested, his spiritual sons would gladly have risked their lives in planning his escape by night. This he utterly refused to permit, saying: "I know well it comes from your great love for me. . . . But what could you possibly wish for me that could be more honourable or more glorious . . . than to die . . . for the confession of the true Faith and the Christian religion. . . . Rather strive with me in prayer to God that he may give me prudence and wisdom to reply discreetly to the judges, and strength of soul to bear whatever sufferings are laid upon me."

He was sentenced to the most barbarous penalties decreed against priests, and the following day was dragged to Tyburn, escorted by many of his fervent disciples, who ever and again pressed to the side of the hurdle to wipe the slush from his face, and at the last they could not be kept back from crowding to kiss his hands and obtain his blessing till he mounted the ladder by which he was to ascend to God.

Five weeks later, Elizabeth was called to appear before the Just Judge, after a reign of more than forty-four years.

February 18th, 1594.

VEN. WILLIAM HARRINGTON, Secular Priest.

He was born in Yorkshire. Before being led forth to the hurdle on the morning of his triumph, he gave his blessing to some poor Catholic women who found means to come to him. At Tyburn he was offered his life if he would promise to go once to the church by law established. He said: "See, then, all my treason is that I will not go to church!" Topcliffe then bade him tell all he knew of the Catholics in the West Country, as it was known that he had friends there and it was in the power of the Sheriff to show mercy and save him. The Martyr replied he had nothing to disclose, and Topcliffe's mercy was worse than the Turks'

who, having the body in subjection, sought not to destroy the soul. Yet he prayed God to forgive him, though he was a tyrant and a blood-sucker. "No doubt you shall have blood enough," he added; "so long as you have hands and a halter to hang us, you shall not want priests; we were three hundred in England; you have put to death one hundred; other two hundred are left. When they are gone, two hundred more are ready to come in their place. For my part, I hope my death will do more good than ever my life would have done."

February 21st, 1595.

VEN. ROBERT SOUTHWELL, Priest, S.J.

He was born at St Faith's, in Norfolk, and was received into the Society of Jesus when only sixteen years old, and early showed signs of great literary gifts. He laboured among his persecuted fellow-countrymen for eight years, at the end of which time he was betrayed and apprehended a few miles from London. Being cast into the Tower, he was left for the first month in a most filthy dungeon, and for three years he was kept in prison and was ten times cruelly racked. When he learnt that he was to give the supreme proof of his love, his heart overflowed with joy.

Great care was taken to keep the day of his martyrdom secret, and a famous highwayman was purposely sentenced to be executed at

another place at the same hour. These precautions were, however, powerless to prevent an immense crowd assembling at Tyburn to witness the last glorious conflict of the holy Jesuit, poet, and Martyr. He made the sign of the cross as well as he was able with his manacled hands, and then began to speak to the people in the words of the Apostle: "Whether we live, we live to the Lord, or whether we die, we die to the Lord; therefore whether we live or whether we die, we belong to the Lord." Then he prayed for the Queen and for his poor country, imploring the Divine Bounty to favour it with his light and the knowledge of his truth. He died at the same age as our Saviour.

February 26th, 1607.

VEN. ROBERT DRURY, Secular Priest.

Born in Buckinghamshire, Robert Drury was educated partly at Rheims and partly at Valladolid, where he received ordination, returning to England in 1593. He fell into the hands of the persecutors about the time that a new oath of allegiance was imposed upon Catholics in the reign of James I. This oath is said to have been contrived by Sir Christopher Perkins, a fallen Jesuit, and was worded in such a manner that Catholics could be divided in their opinion as to its lawfulness. It was prohibited by Pope Paul V, and that was enough for Father Drury

as for all true Catholics. When condemned to die for remaining in the realm contrary to the statute, he might have saved his life by taking the oath, but chose to sacrifice his life rather than his conscience.

He suffered with great constancy at the age of thirty-nine.

February 27th, 1601.

VEN. MARK BARKWORTH, Priest, O.S.B.
VEN. ROGER FILCOCK, Priest, S.J.
VEN. ANNE LINE, Widow.

It was the Benedictine Father who sang on his way to Tyburn in the bitter cold and falling snow. Again, as he stood in the cart with his companion priest, the ropes about their necks, *Haec dies quam fecit Dominus; exultemus,* he sang, and the Jesuit took up the words of the Easter anthem, *Et laetemur in ea.* Father Barkworth was born in Lincolnshire, and became a convert to the Catholic Faith at the age of twenty-two. Having gone to Flanders and thence to Spain, he returned to England to work on the Mission. In order to remind the spectators of the debt England owed to the children of St Benedict, he desired to be martyred in the monastic habit. A minister cried out: "Repent of your sins and remember that Christ has given his life for you." The monk devoutly kissed the rope, "And so am I now giving my life for him, and

would I had a thousand lives to lay down for him."

VEN. ROGER FILCOCK, who witnessed the death of his two companions before he suffered himself, was born at Sandwich, in Kent. The two martyrs were lifelong friends, and Father Barkworth had a prophetic presentiment when he wrote shortly before the event: "My mind tells me that we shall die together, who have so long lived together."

ANNE LINE, weak of body but strong of soul, was the first of the three to be martyred. Her desire of martyrdom had been increased by a vision she had had of our Lord in the Blessed Sacrament bearing his Cross and beckoning her to follow him. On Candlemas Day, 1601, the pursuivants, suspecting she harboured a priest, broke in while Father Page was saying Mass. He had time to escape, but the brave widow was hurried off to prison and soon afterwards condemned. At Tyburn she declared with a loud voice: "I am sentenced to death for harbouring a Catholic priest, and so far I am from repenting for having so done, that I wish with all my soul that where I have entertained one I could have entertained a thousand."

MARCH 7TH, 1544.

BLESSED JOHN LARKE, Secular Priest.

BLESSED JERMYN GARDINER, Secular Priest.

VEN. JOHN IRELAND, Secular Priest.

VEN. THOMAS ASHBY, Layman.

BLESSED J. LARKE had been the rector of St. Ethelburga's, Bishopsgate, for twenty-six years, when Blessed Thomas More made him parish priest of the old riverside church at Chelsea. It was here the Lord Chancellor came with his household on Sundays and holidays, accounting it a high privilege to serve Mass, and where he came finally to be shriven and receive Holy Communion the morning of the day he was summoned to appear before the Council.

Blessed John Larke carried on his work for souls another ten years after that. Then, in the thirty-fifth year of the reign of Henry VIII, he was himself put to the final test, and "following the example of his own sheep, afterwards suffered a most famous martyrdom for the same cause of the supremacy." Two other secular priests, BLESSED J. GARDINER—kinsman and secretary of the Bishop of Winchester—and VEN. J. IRELAND, with VEN. T. ASHBY, layman, shared his condemnation and martyrdom.

April 11th, 1608.

VEN. GEORGE GERVASE, Priest, O.S.B.

He was born at Bosham, in Sussex, his mother belonging to the Shelley family of that county. George was left an orphan when only twelve years old, and, with two of his brothers, was kidnapped by pirates and carried off to the Indies. After another period of twelve years, during which time he quite lost the religion taught him as a child, he found means to return to England and afterwards went over to Flanders, where he succeeded in tracing his eldest brother. George Gervase was there reconciled to the Catholic Faith, and soon after entered the English seminary at Douai. In due time he was ordained and sent on the English Mission. In the space of two years he won many souls to God, and was then apprehended and sent from prison to banishment. His brother endeavoured to persuade him to remain in safety in Flanders, but the promise by which he was bound, as well as the great love he bore his country, brought him back to die for it. He was thirty-six years of age when he yielded up his life at Tyburn, and had been but lately enrolled in the Order of St Benedict.

APRIL 17TH, 1643.

VEN. HENRY (PAUL OF ST MAGDALEN) HEATH, Priest, O.F.M.

HE was born at Peterborough, of Protestant parents, and studied at Oxford. His love for books, especially for those written by the Fathers of the Church, proved the means by which he found the true Faith. For a while he remained at Douai seminary before entering the convent of the Franciscans in that town, being attracted by their fervour and poverty. For nineteen years he there led a life of great penance, obedience and meekness, and it was there that his old father, for whose conversion he had so much prayed, came to seek admission to the fold of Christ and became a lay brother in this convent of which his son was twice guardian.

Father Heath had long been consumed by an ardent desire for martyrdom, and craved permission to return to his country. This he at length obtained through the intercession of our Lady of Montagu, near Louvain. Having begged his way to London, he was immediately arrested and his sentence promptly pronounced. From his dungeon he wrote to his Superior: "What other thing can I desire than to suffer with Christ, to be reproached with Christ, to die a thousand deaths that I may live for ever with Christ. . . ." On the way to Tyburn, having said his *Nunc Dimittus*, he ever invoked the Name of Jesus. He died with intense joy and

sweetness. "Jesus, convert England, Jesus have mercy on this country; O England, be converted to the Lord thy God!" were the words with which he breathed out his soul.

APRIL 19TH, 1602.

VEN. JAMES DUCKETT, Layman.

HIS boyhood was spent among the Westmorland hills, where he was brought up in the new religion. After his school-days he was bound apprentice to a merchant in London, and there became convinced of the truth of Catholicism, which he embraced after many trials and difficulties. He chose the trade of a bookseller, and supplied books to Catholics, and this was the cause of his spending much of his married life in prison. He was betrayed by a bookbinder, who being condemned to death thus sought to save his own life, but lost it, together with his honour. The Martyr met him again in the same cart that was to take them to Tyburn. As they stood beneath the gibbet, with ropes round their necks, James Duckett said: "Peter, the cause of my coming hither God and thyself knowest, for which I from my heart forgive thee." Then he bent and kissed him, saying: "Thy life and mine are not long; wilt thou promise me one thing? If thou wilt, speak. Wilt thou die as I die, a Catholic?"

"I will die as a Christian should die," was the answer.

APRIL 20TH, 1586.

VEN. RICHARD SERGEANT, Secular Priest.

VEN. WILLIAM THOMSON, Secular Priest.

VEN. RICHARD SERGEANT was born in Gloucestershire, and his companion in martyrdom at Blackburn, in Lancashire. After a fruitful apostolate, both gladly laid down their lives for Christ. They were condemned for having been made priests beyond the seas.

APRIL 20TH, 1602.

VEN. FRANCIS PAGE, Priest, S.J.

VEN. THOMAS TICHBORNE, Secular Priest.

VEN. ROBERT WATKINSON, Secular Priest.

VEN. FRANCIS PAGE was a lawyer's clerk at the time of his conversion, which he owed to the lady to whom he was betrothed. Thereupon, giving up his heart wholly to God, he entered the seminary of the Martyrs. He was saying Mass in the house of Anne Line on that Candlemas Day on which she was captured. A year later he was sold to his enemies by a woman who had once professed herself to be a Catholic, but who subsequently turned to the base business

of betraying priests into the hands of their enemies.

FATHER TICHBORNE was born at Hartley, in Hampshire. He was the kinsman of Ven. Nicholas Tichborne, who had suffered in his stead in the August of the previous year. He had now the happiness of witnessing to Christ with the life which was already burning itself out in a hectic fever.

It was FATHER WATKINSON who, on returning to England in weak health, met on the following day a venerable stranger who, before suddenly disappearing, greeted him with the words, "Jesus bless you, sir, you seem to be sick and troubled with many infirmities; but be of good cheer, for within these four days you shall be cured of all." And so it befell.

APRIL 26TH, 1642.

VEN. EDWARD MORGAN, Secular Priest.

BORN in Flintshire, North Wales, he was educated at the English College of Douai, and was ordained priest at Salamanca.

The last fifteen years of his life were passed in the Fleet Prison, where he suffered the want of all things except courage and confidence in God.

"For though," said he, when death approached, "by nature I am timorous, now have

I no manner of apprehension of halters, knives, or fires, or whatever else I may suffer for a good cause, and gladly would I have many lives if I might lay them all down in the service of so good a Master."

He said to those who came to receive his last blessing—and his cloak was nearly all snipped away for relics—"Pray that I may die a Catholic priest, with a constant humility and a humble constancy, that no fear may terrify me, neither any presumption puff me up. . . ."

Father Morgan met death with such cheerfulness that a minister reproved him. The Martyr replied: "Why should anyone be offended at my going to heaven cheerfully? For God loves a cheerful giver."

MAY 4TH, 1535.

BLESSED JOHN HOUGHTON, Carthusian Prior.

BLESSED AUGUSTINE WEBSTER, Carthusian Prior.

BLESSED ROBERT LAWRENCE, Carthusian Prior.

BLESSED RICHARD REYNOLDS, Priest, Brigittine.

BLESSED JOHN HAILE, Secular Priest.

BLESSED JOHN HOUGHTON was born in Essex. He was the Prior and Protomartyr

of the London Charterhouse, and was also the Protomartyr of the glorious Martyrs of Tyburn. When, in 1535, the Act of the Royal Supremacy was published, he went, together with the Carthusian Priors of Beauvale and Axholme, to plead that the monks might be held exempt from the oath, or that it might be mitigated for them, though with one voice they had chosen to die rather than swerve in their allegiance to the Holy See. Thomas Cromwell's answer was to send the three Priors to the Tower. They were tried and sentenced to death. Clad in their white habits, and stretched on hurdles, they came to Tyburn as gladly as to a marriage feast. Blessed John Houghton was the first to win his crown. He was cut down while still conscious, and bore the butchery inflicted on him with invincible meekness. "Good Jesu! what will ye do with my heart?" he cried as it was torn from his breast.

BLESSED RICHARD REYNOLDS was perhaps the most learned monk of his time in England, and certainly one of the holiest. He was known to all as the "Angel of Sion," a title he won by his saintly life in the Brigittine monastery of Isleworth. It was felt that the submission of such a man to the King's new statutes would act powerfully upon the whole country, and he was put to the test accordingly. But this project entirely failed, his allegiance to the Holy See remained unshaken, and the terrible sufferings of dungeon and gibbet only

served to add to the high opinion men had of him.

BLESSED JOHN HAILE was far advanced in years when he was brought to trial on the charge of maliciously slandering the King. Unlike some of the Martyrs, he felt the full horror and dread of death, and this circumstance, aggravated by age and sickness, made his end all the more admirable, for he never swerved, but offered the sacrifice of his life with as much love and fortitude as the most light-hearted among them.

MAY 9TH, 1679.

VEN. THOMAS PICKERING, Lay Brother, O.S.B.

HE was professed in the English monastery of Douai, and on returning to his own country was arraigned as a conspirator in the Oates Plot. It was sworn against the Benedictine Brother by perjured witnesses that being "a religious man" he was to have 30,000 Masses at a shilling a Mass for killing the King (an absurd charge, as he was not a priest). He was further accused of walking in St James's Park with John Grove (see January 24th), armed with pistols in view of this attempt. A most improbable story was concocted as to how on three separate occasions he had been foiled in his purpose. Thomas Pickering truly declared he had never fired a pistol in his life. He was indeed a man incapable

of harming anyone, and the most unlikely to plan such a desperate deed. He was, however, found guilty but reprieved for five months longer, the King being very unwilling to consent to the death of one whose father had given his life in the late Civil War for the royal cause. But the Martyr, knowing full well that his religion was his only treason, was most happy to die for it. At Tyburn, in answer to those who bade him confess his guilt ere he died, he pulled off his cap, showing a smiling countenance: "Is this," said he, "the countenance of a man who dies under so gross a guilt?"

MAY 19TH, 1651.

VEN. PETER WRIGHT, Priest, S.J.

HE was the son of poor parents, and was born at Slipton, in Northamptonshire. On the death of his father he entered the service of a country lawyer. After making a pilgrimage to Rome, he was received into the novitiate of the Jesuits in Ghent. During the Civil War he was sent on a mission to the English soldiers, and was afterwards chaplain to the Winchester family, with whom he lived until he was captured by priest-catchers on Candlemas Day, 1651.

On the morning of his martyrdom, hearing a knock at the iron grill, he took it as a summons from heaven, and cried out: "I come, sweet Jesus, I come." It was said by an eyewitness that

"the blessed Father was drawn like a triumphal victor to Tyburn." Two hundred coaches and five hundred horsemen thronged the way Many sought his last blessing from their windows, balconies and carriages, or, pressing forward to the hurdle, kissed his hands and cut pieces from his garments for relics. Tyburn fields presented one waving mass, the concourse being reckoned to number 20,000.

Even in his death agony, the Martyr's countenance was seen to be smiling and beautiful. "And as he drew his last breath, lo! a little bird on a sudden flew through the forest of javelins, between the gallows and the Martyr's head, and poising its wings . . . seemed . . . to perch there like a sacerdotal crown. . . ."

MAY 28TH, 1582.

BLESSED THOMAS FORDE, Secular Priest.

BLESSED ROBERT JOHNSON, Secular Priest.

BLESSED JOHN SHERT, Secular Priest.

BLESSED THOMAS FORDE, the first of these three Martyrs to enter the sharp, bitter conflict, was born in Devonshire and brought up at Trinity College, Oxford. Not liking the Protestant religion, he quitted all temporal prospects in order to become a seminary priest. He was apprehended with Father Campion

and with him cast into the Tower. Six months after receiving his death sentence, together with his two companion Martyrs, he was drawn to Tyburn between 6 and 7 o'clock on that May morning. He died praying, *Jesu, Jesu, Jesu, esto mihi Jesus!*

BLESSED ROBERT JOHNSON was born in Shropshire. In his youth he was a servant in a gentleman's family. He later received Holy Orders at Douai. He was also one of those condemned with Father Campion, and at three different times was most cruelly racked.

BLESSED JOHN SHERT was born in Cheshire. He was a convert, and at one time a noted London schoolmaster. Just before his own execution, seeing Blessed Thomas Forde hanged before him, he exclaimed: "O happy Thomas, happy art thou that thou hast run that happy race! *O benedicta anima!*" When forced to look on the last horrors inflicted on the poor mangled body, he repeated these words and was blamed for praying to one already dead, and again for asking the help of God's Mother and his Saints. This he declared to be a doctrine sound and true which he would now sign with his blood. Then, thanking God for bringing his poor servant to so glorious and happy a death, the last of these three Martyrs won his palm.

MAY 30TH, 1582.

BLESSED WILLIAM FILBIE, Secular Priest.

BLESSED LAWRENCE RICHARDSON, Secular Priest.

BLESSED THOMAS COTTAM, Secular Priest.

BLESSED LUKE KIRBY, Secular Priest.

THE first of these four Martyrs was born in Oxford and made a priest at Rheims. On returning to England he was apprehended with Father Campion at Lyford Grange. It was more than six months before his sentence was carried out. He was drawn to Tyburn with his three companions and, being the youngest (he was about twenty-seven years old), was first taken from the hurdle. One of the Sheriff's men, standing in the cart with him, said: "What hast thou there in thy handkerchief?" He found it to be a little cross of wood, which he held up to the crowd, crying: "Oh, what a villainous traitor is this that hath a cross!"

BLESSED LAWRENCE RICHARDSON laboured with great fruit in Lancashire, his native county. Repeatedly pressed by Topcliffe and the Protestant ministers present at his execution to renounce the Pope in order to obtain the Queen's pardon, he bore all their endeavours with cheerfulness and remained unmoved.

BLESSED THOMAS COTTAM, when told he was to die on the morrow, unable to contain his joy, went to the window, crying: "Give God thanks with me, for tomorrow is my day!" At Tyburn, being placed so as to face his companions, he prayed: "Lord Jesus, have mercy upon them. . . . Lord, give me constancy to the end. *O Domine, tu plura pro me passus es!*" He and BLESSED LUKE KIRBY both suffered the torture known as the "Scavenger's Daughter." This was probably the name given to the hoop of iron into which those condemned were thrust, their bodies being frightfully crushed in it by the tightening of a large screw.

MAY 30TH, 1612.

VEN. WILLIAM MAURUS SCOT, Priest, O.S.B.

VEN. RICHARD NEWPORT, Secular Priest.

ON Whitsun Eve they laid down their lives "for God's honour and the testimony of the truth." Both Martyrs had been banished several times, and had returned to England each time at the peril of their lives. VEN. WILLIAM MAURUS SCOT joined the order of St Benedict in Spain, and was one of the first English monks of the Congregation of Valladolid. He desired to go to his martyrdom in the habit of his Order, but this consolation was denied him. His companion, VEN. RICHARD NEWPORT, had been ordained at Rome and was a native of

Northamptonshire. His labours in the mission field bore much fruit, and therefore his speedy arrest and condemnation seemed all the more desirable to the enemies of the Church. The bodies of these two Confessors of the Faith were rescued and conveyed at night to the house of Doña Luisa de Carvajal, who had already paid the last honours to the relics of other Martyrs. The protection of the Spanish Embassy enabled this brave woman to spend herself in ministering to the needs, both spiritual and corporal, of Catholics in England, the country of her adoption, which she loved with a devotion inspired and maintained by God himself.

JUNE 1ST, 1571.

BLESSED JOHN STOREY, Layman.

HE belonged to a Northumberland family, and was connected with that of the Selbys. He was a distinguished lawyer, and held important Government positions, but his fidelity to the true Faith exposed him to considerable danger, and for the sake of peace of conscience he settled in Flanders. He soon regretted that for want of greater courage he had deliberately deprived himself of martyrdom, and his friends opposing his desire to return to England, he gave himself up to a life of prayer and penance until poverty and the increasing number of his exiled family compelled him to enter the service of the Duke of Alva. It was on the pretext of aiding him in

his office, which was that of preventing the export of heretical books to England, that he was lured on board a trader at Antwerp. As soon as he was below, the hatches were closed and all sails set for Yarmouth. From thence he was carried to London and imprisoned in the Tower, where he had been confined once before. He was now very old and infirm. He was tried on a charge of treason and for comforting traitors, and without proof was found guilty. At Tyburn, with the rope round his neck, he made a long speech, and pleaded on behalf of his wife "who hath four young children, and God hath now taken me away that was her staff and stay. . . . I have good hopes that you will be good to her, for she is the faithfullest wife, the lovingest, the constantest, that ever man had, and twice we have lost all that ever we had, and now she hath lost me, to her great grief I know."

He was subjected to more than usual cruelty. The fact that no mention is found of the use of a triangular gallows before the year 1571 seems to confirm the opinion that it was erected for the purpose of drawing special attention to Dr. Storey's execution.

JUNE 13TH, 1573.

BLESSED THOMAS WOODHOUSE, Priest, S.J.

HE was a parish priest in Lincolnshire during the reign of Queen Mary. After her death, when

the persecution against Catholics recommenced, he was arrested while saying Mass. He had many privileges in prison, being allowed to celebrate the Holy Sacrifice daily in his cell. It was during his imprisonment that he sought admission into the Society of Jesus.

As his sufferings increased, so did his contentment, and whenever anyone brought him news that he was to be racked or have more iron chains laid on him, he rewarded the bearer of the tidings to the best of his power. When Blessed J. Storey was about to be executed, Father Woodhouse offered his life in his stead.

After an imprisonment of eleven years, he received sentence of death. On the way back to Newgate from the Guildhall, when one struck him rudely on the face, he said:

"Would to God I might for thee suffer ten times as much that thou mightest go free for the blow thou hast given me. I forgive thee and pray God to forgive thee, even as I would be forgiven."

At Tyburn, when the Sheriff told him there was yet time to repent, and ordered him to ask pardon of God, the Queen, and the country, he answered:

"Nay, I, on the part of God, demand of you and the Queen that you ask pardon of God, and of Mother Church, because, contrary to the truth, you have resisted Christ the Lord, and the Pope, his Vicar on earth."

JUNE 19TH, 1535.

BLESSED WILLIAM EXMEW, Carthusian Priest.

BLESSED HUMPHREY MIDDLEMORE, Carthusian Priest.

BLESSED SEBASTIAN NEWDIGATE, Carthusian Priest.

THESE three young Carthusian monks were of noble birth and of great piety and learning. The first was Vicar of the London Charterhouse. BLESSED HUMPHREY MIDDLEMORE was Procurator; he belonged to an ancient Warwickshire family. BLESSED SEBASTIAN NEWDIGATE was the son of the Lord of Harefield Manor, Middlesex. He was reared at the Court of the King, and later, when confined in the Marshalsea and the Tower, Henry VIII visited him in the hope of winning him over.

Within a few weeks after the martyrdom of their Prior, Blessed John Houghton, they were all three seized for refusing to take the oath of the royal supremacy. They were cast into a dark and filthy dungeon in the Marshalsea Prison, and for a fortnight were bound in an upright position to posts or columns by iron chains fastened round their necks and legs. It being supposed they would now submit to the King's will, they were taken separately to be examined before the Council, and the oath was again proffered to them. With unswerving courage

each one refused to act in any way contrary to the laws and traditions of Holy Church. They were thereupon found guilty and sentenced to be hanged, drawn, and quartered as traitors. They went forth from the Council with glad hearts and faces, rejoicing to be accounted worthy to suffer for the Name of Jesus. Their desire to receive Holy Communion before they died was denied them.

JUNE 20TH, 1679.

VEN. THOMAS WHITEBREAD, Provincial, S.J.

VEN. JOHN FENWICK, Priest, S.J.

VEN. WILLIAM HARCOURT, Priest, S.J.

VEN. JOHN GAVAN, Priest, S.J.

VEN. ANTONY TURNER, Priest, S.J.

SOON after VEN. THOMAS WHITEBREAD had been elected Provincial of the Society of Jesus in England, he made a visitation to his brethren at Liège, and preached to them at the renovation of their Vows on St James's Day on the text *Potestis bibere calicem quem ego bibiturus sum? Dicunt ei Possumus.* It was as if he had already foreseen the storm of persecution that broke out two months later at the instigation of Oates and his associates. Father Whitebread was labouring under a severe illness when he was apprehended on the charge of being

concerned in the imaginary plot, and imprisoned and loaded with chains.

VEN. JOHN FENWICK (*vere* CALDWELL), one of his four companions who shared his imprisonment, trial, and martyrdom, had been disowned by his family on becoming a convert. He was procurator for his brethren and a most diligent toiler in Christ's vineyard.

VEN. WILLIAM HARCOURT (*vere* BARROW) had worked upon the Mission thirty-five years, and was seventy-two years of age. He was rector of London at the time he met the glorious fate for which he had daily prayed. It was on a Friday the five Jesuits gained their Calvary and the joys of paradise.

VEN. JOHN GAVAN and VEN. ANTONY TURNER both laboured with great zeal and success on the English Mission, the one for a period of eight years, the other for eighteen years, most of which time was passed in Worcestershire.

JUNE 23RD, 1592.

VEN. ROGER ASHTON, Layman.

THE birthplace of this Martyr was Croston, in Lancashire. Among the charges which led to his condemnation was the procuring a dispensation from Rome to marry his second cousin, thereby acknowledging the authority of the Holy Apostolic See in all matters spiritual.

JUNE 23RD, 1608.

VEN. THOMAS GARNET, Priest, S.J.

HIS father dedicated him to God from his birth. He studied at St Omers and later at Valladolid, where he was made priest and from whence he was sent on the English Mission. He was soon apprehended on suspicion of being implicated in the Gunpowder Plot, and committed to the Tower, where for many months he had no other bed than the bare ground, whereby he contracted severe sciatica. He had long desired to enter the Society of Jesus, and the sentence of banishment now gave him the opportunity of making his novitiate at Louvain. On returning from beyond the seas, contrary to the penal statute, he was betrayed by an apostate priest. His friends urged him to try to escape from prison, and suggested some opportunities, but a more persuasive voice spoke in his heart, saying: *Noli fugere*—"Do not run away." Henceforth his one fear was lest he should be deprived of the crown of martyrdom, which he won at the age of thirty-four. His last words were those of the *Veni Creator*, "Sermone ditans guttura."

JUNE 28TH, 1654.

VEN. JOHN SOUTHWORTH, Secular Priest.

HE was born in Lancashire and was a younger son of an ancient and once wealthy family.

Educated at Douai, he became an alumnus and priest of that house. His missionary labours were at first in his native county. After some years he was taken and condemned, but was reprieved and kept a close prisoner in Lancaster Castle. Being at length released through the influence of Queen Henrietta Maria, he continued his devoted labours, but was apprehended for the third time by a pursuivant and carried off from his bed at night. He was then sixty-two years old. At his trial he refused to deny that he was a priest, though the Court assured him that if he did so his life would be spared, for they were most reluctant to pass judgement against him. The magistrate is said to have been so overcome by tears that it was long before he could pronounce the sentence which he professed the law compelled him to give.

In thunder, lightning, and rain, the Martyr was brought to Tyburn; but the storm did not prevent many thousands of people, many in coaches or on horseback, from being present. In his last speech, Father Southworth said, when quoting our Lord's words: "*Qui vult venire post me . . . tollat crucem suam et sequatur me*, this gallows I look on as his Cross, which I gladly take up to follow my dear Saviour."

JUNE 30TH, 1646.

VEN. PHILIP POWEL, Priest, O.S.B.

"He was of princely race, of British blood,
Nor yet the twentieth part so great as good
. . . his hands to every poor
Most open till they blushed to ask for more,
Most temperate, and most constant to his Christ."

HE was born in Brecknockshire, and began his studies in Abergavenny. When sixteen years old he came to London to study law under Father Augustine Baker, but being sent on business to Douai, he found his true vocation, and received the habit of St Benedict. On returning to England after his ordination, he laboured for twenty years as a missionary. Then the Civil War broke out, and he was taken prisoner, unjustly tried, and sentenced to death. He received the announcement with a *Deo gratias*, adding that owing to the crowd he could not thank God on his knees, yet he did so in his heart. He was given the choice of the day on which he was to die, but he refused to be in any way guilty of his own death. When he was told the day was fixed, he said: "Welcome whatever comes, God's Name be praised! What am I that God thus honours me, and will have me die for his sake!"

"This is the happiest day and the greatest joy that ever befell me," Father Powel said at Tyburn, "for I am brought hither for no other cause or reason . . . than that I am a Roman Catholic priest, and a monk of the Order of St Benedict. . . ."

JULY 1ST, 1616.

VEN. THOMAS MAXFIELD, Secular Priest.

HE was born in Staffordshire of a distinguished family of that county. His chief studies were made abroad, and he began to work on the Mission in England in 1615. After exercising the apostolate for barely three months he was apprehended, and there ensued a period of ill-treatment, which only ended with his death on the gibbet. The most inhuman of the tortures inflicted on him was his confinement in a pair of stocks so contrived that his body could find no relief either by standing upright or lying down. The darkness and filth of the dungeon where he was placed added to his sufferings. Before his trial he had the consolation of reconciling to God two from among a gang of felons who were also awaiting the death sentence. When Father Maxfield was brought to the place of sacrifice, whither he was accompanied by a multitude on horse and foot, the gallows were found to be adorned with garlands of fragrant flowers, and the ground strewn with sweet-smelling herbs and branches of bay and laurel. The Martyr, enfeebled and emaciated by eight months of confinement and torture, but no less cheerful than he had ever been hitherto, rejoiced to be "a member of that blessed house of Douai that hath afforded our poor barren country so much good and happy seed."

His remains were thrown into a pit under

BLESSED ARE THEY THAT SUFFER PERSECUTION

Here Bl. Oliver Plunket, Primate of all Ireland, seeking his hunted sheep on the mountain-side, confirmeth their fainting souls with the chrism of salvation.

fifteen other bodies, two of which were those of felons executed a month before. This, however, did not deter his devoted friends of the Spanish Embassy from coming by night to rescue his mangled body.

JULY 1ST, 1681.

BLESSED OLIVER PLUNKET, Archbishop of Armagh.

THE last victim of the "Popish Plot" was, in his boyhood, sent to Rome to be educated. For some time he lived with the Fathers of the Oratory; subsequently, on the See of Armagh falling vacant, the Holy Father appointed him Archbishop, and Plunket gladly returned to his country, lately devastated by Cromwell's hordes. He ordained clergy, put down abuses, built schools, and administered confirmation to thousands in the woods and on the mountains. He was often forced to go in disguise, and the episcopal palace of the successor of St Patrick was no more than a thatched cottage. When the persecution broke out afresh, at the instigation of Titus Oates, much of his work was undone, and he was delivered to his enemies by apostate priests, who afterwards bore false witness against him. He was sent to London, and after eighteen months in prison underwent a most unjust trial. He received the death sentence with a joyous *Deo gratias*. His last days were spent in earnest but tranquil prepar-

ation for the final sacrifice. His devoted friend and confessor, Father Corker, wrote of him that his joy seemed to increase with his danger and was fully accomplished by an assurance of death. The saintly white-haired Primate of all Ireland was drawn to Tyburn in his pontifical robes, and laid down his life for his sheep "with a courage fearless of death."

JULY 6TH, 1585.

VEN. THOMAS ALFIELD, Secular Priest.
VEN. THOMAS WEBLEY, Layman.

VEN. THOMAS ALFIELD was born in Gloucester. He was ordained at Rheims, and after his return to the English Mission he found means to import into the kingdom some copies of Dr. Allen's *Modest Answer to the English Persecutors*. This was in reply to a book supposed to have been written by Cecil, Lord Treasurer, in which he attempted falsely to persuade the world that the Catholics who had suffered in England since the Queen's accession to the throne had not suffered for religion but for treason.

Father Alfield circulated Dr. Allen's *Answers* by the help of THOMAS WEBLEY, a dyer. Both priest and layman were soon called to account for the part they had taken, and were most cruelly tortured in the attempt to make them reveal the names of the persons to whom

the books had been distributed. They were brought to trial and suffered at Tyburn on the day following their condemnation. Both had their lives offered to them if they would renounce the Pope and acknowledge Queen Elizabeth to be the head of the Church. They cheerfully chose martyrdom rather than listen to such conditions.

JULY 14TH, 1679.

VEN. RICHARD LANGHORNE, Layman.

A BARRISTER and a zealous Catholic, Langhorne was one of the first victims of Titus Oates and his associates, being impeached by them as a ringleader in their pretended plot, and especially as conspiring to kill the King. After more than eight months' close imprisonment in Newgate, he was tried, and false witnesses having been called, he was condemned with Father Whitebread, the English Provincial, and the other four Jesuit Fathers who were his companions.

He declared on the scaffold at Tyburn, that not only a pardon, but many preferments had estates had been offered to him if he would forsake his religion.

As the hangman was placing the rope round his neck, he took it into his hands and kissed it. Crossing himself, he prayed: "Blessed Jesus, into thy hands I commend my soul and spirit; now at this instant take me into paradise. I am desirous to be with my Jesus."

JULY 26TH, 1641.

VEN. WILLIAM WARD, Secular Priest.

HIS real name was Webster, and he was born at Thornley, in Westmorland. At the time of his martyrdom he was eighty years old, and was the first priestly victim of the Long Parliament. He had toiled twelve years on the English Mission and had spent nearly double that time in various prisons. He was also banished several times.

On first landing on the coast of Scotland on his return from Douai, he was thrust into a totally dark underground dungeon for three years. Father Ward belonged to the Third Order of St Francis, and was a great lover of poverty, and austere both towards himself and towards those he directed, by whom, however, he was much loved. He had always had a great devotion to the Mother of our Blessed Lady, inviting all his penitents who bore her name to join him in keeping her solemn feast. It was on St Anne's Day that he obtained the favour of laying down his life for Christ. On that morning one of his friends brought him a new coat.

"You are right to dress me better than usual," he said, "since I am going to a more splendid banquet and a more joyful wedding than any at which I have ever been present."

"If God had given me a thousand lives," he said on the scaffold, "I should deem myself happy to sacrifice them all for my priesthood

and the Catholic Church." Told that he was being put to death for seducing the people, "Would to God," he exclaimed, "I had converted more! Nay, even all England!"

JULY 31ST, 1581.

BLESSED EVERARD HANSE, Secular Priest.

HE was born in Northamptonshire, and brought up as a Protestant. At a time when he had fallen ill, in the midst of his fame as a popular preacher, he was converted to the Catholic Religion. On his recovery he entered the English Seminary at Rheims, returning to England after his ordination. His apostolate only lasted a few weeks. One day, when visiting prisoners for the Faith in the Marshalsea, he was apprehended on suspicion of being a seminary priest, some spies having noticed that his boots were of foreign manufacture. He was cast into a dungeon in Newgate with thieves and felons, and there laden with heavy chains.

The day before he offered the sacrifice of his life, he wrote to his brother: "I pray you be careful for my parents . . . my prayers shall not be wanting to aid you by God's grace. Give thanks to God for all that he hath sent; cast not yourself into dangers wilfully, but pray to God, when occasion is offered, you may take it with patience. The comforts at the present moment are unspeakable, the dignity too high

for a sinner, but God is merciful. Bestow my things you find ungiven away upon my poor kinsfolk. . . . Have me commended to my friends, let them think I will not forget them. The day and hour of my birth is at hand. . . ."

In the anguish of a most cruel death, the Martyr was heard to cry: "O happy day!"

August 4th, 1540.

BLESSED WILLIAM HORNE, Carthusian Lay Brother.

VEN. EDMUND BRINDHOLM, Secular Priest.

VEN. CLEMENT PHILPOT, Layman.

BLESSED WILLIAM HORNE was one of the ten Carthusians of the London Charterhouse who, on refusing to sign the oath of the King's supremacy, were dragged to Newgate and there treated with inhuman cruelty. He and his companions, three priests, one deacon, and five lay brothers, were riveted by means of heavy fetters fastened to their necks and legs, to the walls and columns of their dungeon. Their hands were bound behind them, and they were thus left to perish of starvation. From this fate they were saved for a time by the courageous charity of Blessed Thomas More's adopted daughter, Margaret Clement, who came to minister to and feed them at the risk of her life. When she could do this no longer, the valiant

confessors laid down their lives, one by one, till William Horne alone survived. Some time later he was taken from prison to Tyburn, there to consummate his sacrifice and share his triumph with Father BRINDHOLM and CLEMENT PHILPOT. He was the last of the fifteen sons of Blessed John Houghton, who followed him along the road to martyrdom.

August 24th, 1601.

VEN. NICHOLAS TICHBORNE, Layman.
VEN. THOMAS HACKSHOT, Layman.

VEN. NICHOLAS TICHBORNE was born at Hartley in Hampshire. He was related to Ven. Thomas Tichborne, priest, martyred at Tyburn a year later. Father Tichborne owed this extra time of his apostolate to the self-sacrificing devotion of his kinsman and of Thomas Hackshot, who laid down their lives in his stead, being condemned for having assisted in rescuing him.

VEN. THOMAS HACKSHOT was born at Mursley in Buckinghamshire. His part in the matter was this: Knowing that the holy prisoner was to be conducted through a certain street by a single keeper, he awaited their coming, and, knocking down the officer, gave the priest the opportunity to escape. Being less careful of his own safety, he was seized and cast into the dungeon which the priest had just vacated.

There he endured diverse torments, till at length he was brought to trial and sentenced to die for the same cause of Christian charity with Nicholas Tichborne.

AUGUST 30TH, 1588.

VEN. RICHARD LEIGH, Secular Priest.
VEN. EDWARD SHELLEY, Layman.
VEN. RICHARD MARTIN, Layman.
VEN. RICHARD FLOWER, Layman.
VEN. JOHN ROCHE, Layman.
VEN. MARGARET WARD, Gentlewoman.

VEN. R. LEIGH was martyred for the sole cause of his priesthood, and his companions either for being reconciled to the Church or for assisting and relieving priests.

It was for this latter offence that MARGARET WARD was condemned. Hearing that Father Watson was suffering cruel torments in Bridewell, where no one ventured to succour him, she found means, by making friends with the jailer's wife, to give him food, and finally procured him a rope by which he made his escape. She was at once apprehended, imprisoned, and loaded with irons. She was moreover hung by the hands and cruelly scourged, all of which sufferings she accepted as preludes to the martyrdom by which she hoped with the grace of God to be honoured. When brought to trial,

she said that never in her life had she done anything of which she repented less, that death for such a cause would be very welcome to her, and that she was willing to lay down not one life only, but many if she had them. She showed to the end an unswerving constancy.

September 7th, 1644.

VEN. RALPH CORBY, Priest, S.J.
VEN. JOHN DUCKETT, Secular Priest.

While yet a student at Douai, RALPH CORBY was much given to mental prayer, passing long nights in heavenly communications. He belonged to a very religious family. His father and two brothers became Jesuits, and his mother and two sisters entered the Order of St Benedict. In the second year after Ralph Corby's return to England, when on his way to baptise two children, he was captured by some Parliament soldiers and committed to prison on account of his priesthood. He was sent to London to be tried at the same time as John Duckett.

VEN. JOHN DUCKETT was born at Underwinder in Yorkshire, in 1613, and was made priest in 1639. It was on the Feast of the Visitation of our Lady that he was apprehended. He was taken to London, together with Father Corby, and the two confessors, having been condemned, were taken back to prison to "wait

for that blessed and happy Saturday which is the Vigil of her glorious Nativity." When hopes were given that the life of one of them might be saved, neither was willing to accept the offer at the expense of the other. Ven. John Duckett had often testified that "ever since he was a priest he did much fear to live but nothing fear to die." Arrived at Tyburn, the Martyrs embraced each other and kissed the rope and gallows, dying most joyfully for the love of their Saviour and for the cause of their religion. John Duckett was thirty, and Ralph Corby forty-six years of age.

October 8th, 1586.

VEN. JOHN ADAMS, Secular Priest.

VEN. JOHN LOWE, Secular Priest.

VEN. RICHARD DIBDALE, Secular Priest.

These three Martyrs were condemned and suffered martyrdom by reason of their priestly character and for exercising their sacred functions. The first was born in Dorsetshire.

VEN. JOHN LOWE was a Londoner. He was a convert and had been a Protestant minister.

VEN. RICHARD DIBDALE was born in Worcestershire. He practised the office of an exorcist, and delivered and reconciled to the Church many possessed persons who, by for-

saking their religion, had fallen into the power of the Evil One. He forced the devils to confess to their confusion the virtue which is contained in the Sign of the Cross, Holy Water, and the relics, both of the ancient Saints and of the Martyrs who suffered in England in those days for the Catholic Faith.

October 12th, 1642.

VEN. THOMAS (JOHN BAPTIST) BULLAKER, Priest, O.F.M.

He was born in Chichester, in Sussex, in 1604. His life was given to God from the first. At the age of eighteen he obtained permission from his father to become a missionary priest. He is described as a tall, handsome youth, grave, modest, and remarkably like the pictures of our Lord.

After studying for a short time at a Jesuit College at Valladolid, Bullaker became convinced that his vocation lay rather in the Order of St Francis. He was ordained in time as a Franciscan priest, and soon afterwards he begged a secular dress and set off on foot to Bordeaux, landing in England without a penny. He endured many hardships while labouring on the Mission for eleven years, and was finally seized, by the apostate Wadsworth, while saying Mass. His hostess and her little son were likewise taken by the pursuivants. At his trial, when he was called a traitor and seducer of the

people, he said: "Now you give me occasion to rejoice, because you treat me with the same title as the Jews did my Saviour."

Sentenced to be taken on a hurdle to Tyburn, there to be hanged, cut down, and beheaded, Father Bullaker knelt and recited the *Te Deum*. To one who informed him in prison of the early date of his death he said: "I thank you heartily, my friend, for this long desired and joyful news. Believe me, were it not for my great poverty, I would not send you away empty-handed."

From the scaffold he preached with his dying lips of Christ in the Blessed Sacrament.

December 1st, 1581.

BLESSED EDMUND CAMPION, Priest, S.J.

BLESSED RALPH SHERWIN, Secular Priest.

BLESSED ALEXANDER BRIANT, Priest, S.J.

A play on the name of the first of these Martyrs described exactly what he was—the Pope's C(h)ampion. Nothing could daunt his valour, neither promises of worldly gain, the basest calumny, public ridicule, the exquisite torture of the rack; none of these things, which were in turn applied to break his spirit, succeeded. It is true he had consented to be made a deacon

after the new manner when he was at Oxford, but his repentance for his momentary weakness was so strong that it won for him his vocation to the priesthood in the Society of Jesus, and was a powerful incentive to be true to the Faith ever after. It was in accordance with Dr. Allen's advice that he embraced the perilous mission of re-evangelising his own country, and it was by a series of hairbreadth escapes that he carried forward an apostolate of marvellous fruitfulness. His natural gifts stood him in good stead; he had the wit and eloquence that had led to his fall in the days when he cared for a Queen's praise; now he devoted all his talents to the Heavenly Master, hoping for no sweeter reward than that which was granted to him at the age of forty-two. After suffering such cruel torments in prison that it was feared the rack men had gone too far and the gallows would be deprived of a prey, he was nevertheless found in a state of calm cheerfulness on the day of execution.

When his turn came, BLESSED RALPH SHERWIN kissed with great devotion the blood of Edmund Campion dripping from the hands of the executioners. Like Campion, it was asked of him very expressly whom he meant when he prayed for and forgave the Queen. He replied: "Yea, for Elizabeth queen I now at this instant pray my Lord God. . . ." He died with the cry on his lips: "Jesu, Jesu, Jesu, be to me a Jesus!"

BLESSED ALEXANDER BRIANT, the third of these priests, who the night before had heard one another's confessions in prison, immediately followed the other two on the fatal cart. His martyrdom was even more cruel, owing to the negligence of the hangman, and also to the inhuman efforts of those who, when he was in his last extremity, endeavoured to make him recant. Again the question was put: "What of the sovereignty of the Queen?" He declared that being a true Catholic he fully accepted the Bull of Pius V, by which the Queen was formally excommunicated. He then began the *Miserere* and yielded up his soul to God after long torments.

DECEMBER 3RD, 1678.

VEN. EDWARD COLEMAN, Layman.

HE was a minister's son, and was born in Suffolk and educated at Cambridge. Afterwards he became a zealous convert. The Duchess of York made him her secretary, and he was thus enabled to procure more liberty of conscience for Catholics and to stand them in good stead in many ways. At the outbreak of the Titus Oates Plot, some letters he had written to Père La Chaise, the French King's confessor, were seized, and he was brought to trial, charged with plotting against the King's life, raising rebellion in Ireland, etc. Oates and Bedloe further declared he had received a commission "from

the General of the Jesuits" to be Secretary of State. When it was objected that there were many contradictions in his evidence, Oates complained that he had undergone great fatigue for two days and two nights in the pursuit after Jesuits, and this had so exhausted him that he did not know what he said.

Edward Coleman denied all that was sworn against him, protesting his innocence with his last breath. He died having done all in his power to help the cause of religion.

December 5th, 1612.

VEN. JOHN ALMOND, Secular Priest.

He was born at Allerton, near Liverpool, and made his theological studies at Rheims and Rome, returning to England a priest. Being condemned for this cause, he was drawn from Newgate to Tyburn between seven and eight o'clock in the morning on December 5th, 1612. His first act at the place of execution was to take off his hat and bless God with a loud voice for holding him worthy to die for his Name and his glory. He then turned to the Sheriff and asked him simply what he was to do. He was told to get into the cart standing under the Tree. This he did with difficulty owing to the ill-treatment he had received and his long imprisonment. He then told the bystanders how he had come there to die for Christ's cause, and

how glad and willing he was to lose his life for his honour, regretting nothing but that he had no more lives to lose nor more blood to shed for his blessed Redeemer. He placed all his hopes in God, confident that he would strengthen him with his power. At no time did Father Almond show signs of fear or faint-heartedness; he possessed to the end the same smiling serenity with which he had set out on the hurdle. He desired the executioner to make known to him when the cart was to be drawn away that he might die with the sweet Name of Jesus on his lips.

The Protestant Bishop of London, who was one of the chief promoters of the Martyr's condemnation, is believed to have received the grace to die in the communion of the Holy Catholic Church.

December 10th, 1591.

VEN. POLYDORE PLASDEN, Secular Priest.
VEN. EUSTACE WHITE, Secular Priest.
VEN. SYDNEY HODSON, Layman.
VEN. BRYAN LACEY, Layman.
VEN. JOHN MASON, Layman.

Being brought to Tyburn, the two priests were the first to yield up their lives. They had all been captured at the Mass said by Father Gennings in the house of Ven. Swithin Wells, who with Father Genings was martyred at Gray's Inn Fields.

At Tyburn, when pressed by specious questions as to whether he would defend the Queen against the Pope, POLYDORE PLASDEN replied: "I am a Catholic priest, therefore I would never fight, nor counsel others to fight against my religion, for that were to deny my faith. O Christ," said he, looking up to heaven, and kissing the rope, "I will never deny thee for a thousand lives." He was thereupon hanged as a traitor.

FATHER WHITE, who was the next to follow him, had already suffered much while in Bridewell under the power of the inhuman Topcliffe, being once hung by the hands in iron manacles for eight hours in the effort to induce him to reveal the names of those in whose houses he had said Mass. No torture, however, could wring from him any other words than, "Lord, more pain if thou pleasest and more patience."

VEN. SYDNEY HODSON, BRYAN LACEY, and JOHN MASON, the three laymen who were their companions, were martyred for having assisted and defended priests.

December 10th, 1610.

VEN. JOHN ROBERTS, Priest, O.S.B.
VEN. THOMAS SOMERS, Secular Priest.

VEN. JOHN ROBERTS was born in Merionethshire in Wales, and received his education abroad, passing successively from Rheims to

Rome and thence to Spain, where he entered the Order of St Benedict. His apostolic zeal and devotion was put to the proof, especially at the time of the Great Plague, when equally fearless of the persecutors and of the infection, he gave himself up entirely to ministering to the souls and bodies of those afflicted. He was apprehended at Mass on the first Sunday of Advent, 1610, and was taken to prison in his priestly vestments. Being brought to Tyburn, he rejoiced to see that, like his Master, he was to die among thieves, and almost the last words he spoke were words of encouragement and absolution. The spirit of peace and joy that characterised him at all times was manifest to all who witnessed the manner in which he suffered. Two days after his martyrdom his precious remains were dug out of the pit where they had been thrown; a part of these relics was taken to Douai, and one arm was sent to the Abbey of St Martin at Compostella, where he had made profession and received Holy Orders ten years before.

His companion in martyrdom, VEN. THOMAS SOMERS, had dedicated his labours to poor Catholics with such zealous love as to be commonly known as the parish priest of London. He was born in Westmorland and spent part of his early manhood teaching in a grammar school in his native county. He counselled many a youth to join the students of the English College at Douai, and when the

opportunity occurred he himself went to Douai and in due time became a missionary priest. In this capacity his work in England lasted but four years.

December 11th, 1643.

VEN. ARTHUR (FRANCIS) BELL, Priest, O.F.M.

He was born near Worcester, and received his early education almost entirely from his mother. At the age of twenty-four he left England to study for the priesthood. It was during the time of the Civil War that Father Bell, after labouring on the Mission for nine years, was apprehended by the Parliament soldiers on suspicion of being a spy. They searched him and found, among other papers, a form for blessing the cord of St Francis, and this they imagined was a spell. He was stripped of sword, money, and clothes, and clad in an old tattered soldier's coat, and thus carried on horseback to London as an object of derision in every town and village through which he passed.

Father Bell had been in Newgate twenty-four hours when he received a letter telling him of his election as Guardian of the Convent at Douai, which office had been vacant since the martyrdom of Father Heath.

At his trial he returned hearty thanks to his accusers, saying: "I shall most willingly and

with the greatest joy die with Christ and his Apostles and Martyrs, my cause being the same as theirs." His face bore witness to the sweetness and serenity of his soul. On coming to Tyburn he said: "Now I see verified in me what was foretold by happy Thomas Bullaker," for that Martyr had said before winning his own crown a year ago: "God will have me to go first, but you shall soon follow me."

Father Bell was left to hang for the space of a *Miserere*. Under his secular coat was found the habit of his Order.

December 12th, 1642.

VEN. THOMAS HOLLAND, Priest, S.J.

He was born in Lancashire, and sent over while still very young, to the English College at St Omers, and from thence to Valladolid, being finally ordained priest at Liège. For some time he was minister at the house of the Jesuits at Ghent. After he had pronounced his vows, he was sent upon the Mission in the hope that the change would restore his health.

A strict search for priests was being made at the time, and he was forced to lie in close confinement, scarcely venturing to walk in the garden of the house that sheltered him. Under cover of darkness and disguise, he contrived to serve many souls, especially among the poor. At length he was apprehended and sentenced

to die, to which he calmly responded: *Deo gratias.*

At Tyburn he heartily thanked God for being the first of the Society of Jesus to be condemned to death under that Parliament. He yielded up his life praying for the royal family, the parliament, and the whole nation, "for whose prosperity and conversion to the Catholic Faith," he said, "if I had as many lives as there are hairs on my head, drops of water in the ocean, or stars in the firmament, I would most willingly sacrifice them all." These words were greeted with a shout of applause from the crowd.

Of the Martyr's character it is said "that he had extraordinary talents for promoting the greater glory of God, and that he made an extraordinary use of them."

SMALL GUIDE FOR A VISIT TO THE ORATORY OF THE ENGLISH MARTYRS

BENEATH the Chapel of Perpetual Exposition at Tyburn Convent is the Oratory of the English Martyrs, the memorial shrine of one hundred and five priests, religious, lay men and women, who laid down their lives at Tyburn in defence of the Catholic Faith.

The Oratory is found on the left on entering the hall. Visitors are admitted on applying to the portress, and may thus make a closer inspection of the reredos and the paintings than is possible through the grilled door. The precious contents of the reliquaries on the walls especially invite examination. They are the chief treasure of this little shrine, and explain its existence. Gratitude towards those whom they recall has inspired several anonymous benefactors to complete what the nuns had begun in coming to Tyburn. They acccordingly offered to decorate the Oratory in honour of the Martyrs who shed their blood within a few yards of this very spot, and one of the first effects of their undertaking was the erection over the altar of a

REPLICA OF TYBURN GALLOWS.

On the beams of the gallows are inscribed the last words of Ven. Henry Heath—" Jesus,

convert England; Jesus, have mercy on this country" (now the daily prayer of the Guild of our Lady of Ransom)—and the dying cry of Blessed Thomas Forde and other victims of the Triple Tree—*Jesu, Jesu, Jesu, esto mihi Jesus!* (Jesus, Jesus, Jesus, be to me a Jesus!). Two relics of Father Heath will be found encased on the walls.

At the back of the Altar, setting off the Gallows, hangs a curtain embroidered with palms and crowns, above which are emblazoned the Arms of England, Scotland, Wales, Ireland, Oxford and Cambridge. It is the work of the boys of St Joseph's School of Arts and Crafts at the Benedictine Abbey of Maredsous. By them were also wrought the six jewelled lamps that hang from the beams of "Tyburn Tree," while an example of their skill in carving is shown in the oaken reredos.

REREDOS

It contains seven exquisite statuettes representing our Lady, Queen of Martyrs, and six of the principal Beati who died at Tyburn. They have been chosen as typical of the various classes and orders found in their ranks. Taking the figures in order, starting from the left, they are, first that of VEN. THOMAS SHERWOOD, a young layman cruelly tortured before his execution during the Elizabethan persecution. The Order of the Privy Council still exists by which he was officially consigned to the dungeon

"among the rats" in the Tower of London—Harrison Ainsworth, it will be remembered, describes this place of torment in his novel *The Tower of London*. The martyr stands tied to a post while two great rats tear his flesh.

The next figure is that of BLESSED EDMUND CAMPION, S.J., writing his famous book *Decem Rationes*, with which he shook first Oxford, and then all the realm. He suffered unspeakable torments in prison before rack gave place to rope and knife, and Tyburn ended his martyrdom. He was famous for the sanctity of his life, his wit and the sweetness of his disposition.

The third figure is that of the Protomartyr BLESSED JOHN HOUGHTON, Prior of the London Charterhouse. He is shown vested for Mass, holding in his hands a Chalice, while at his feet are laid branches of palm. It was while celebrating the Mass of the Holy Ghost that he and his monks were supernaturally confirmed in their resolution to endure death rather than fail in obedience to the Holy See. This famous Mass is the subject of one of the paintings in the Oratory.

THE QUEEN OF MARTYRS occupies the central position among these worthy followers of her Son. She is represented with the Crown of Thorns clasped to her heart, a majestic figure of woe, recalling in pose and drapery a well-known Madonna at Wurzburg.

On her left stands BLESSED SEBASTIAN

NEWDIGATE, the Carthusian monk, shown fettered in an upright position as he was for fifteen long days in the Marshalsea Prison.

Next to him is BLESSED RICHARD REYNOLDS, "the Angel of Syon," in the Brigittine habit, a lily growing before him to signify the spotless purity of his life.

The last figure is that of BLESSED RALPH SHERWIN, a secular priest, vested in a Roman chasuble and holding St Peter's keys in token of the cause for which he died so joyously. His singularly beautiful face is young and ardent.

THE STAINED-GLASS WINDOWS,

designed and executed by Miss Margaret Rope, illustrate, by scenes from the lives of the Martyrs:

(1) The Eight Beatitudes; and
(2) The Corporal Works of Mercy.

(1) At the top of the window of THE BEATITUDES, beneath the instruments of the Passion and the inscription, *Tu Domine plura nobis passus es*, is a medallion with the Queen of Martyrs, and another representing the scene on the Mount where "Christ the King of Martyrs expoundeth to his elect servants the blessedness of those who suffer for his love." In the other parts of the window the Eight Beatitudes are illustrated. The first, by the seraphic Martyr Ven. Henry Heath, who, while sleeping on a London doorstep in the snow, is being seized by the watch and carried off to prison.

Exemplifying the blessedness of the meek is Blessed Thomas Woodhouse being struck on the face on his way to Newgate. Doña Luisa de Carvajal is represented consoling the Martyrs in prison while she washes their feet. The subject of the fourth Beatitude is young Alexander Briant. Reaching through his prison bars after cruel racking, he "seeketh to catch in his hat the drops of rain wherewith to slake his thirst." The next four Beatitudes are illustrated by Ven. James Duckett forgiving and embracing his betrayer on the way to Tyburn; the monks of the London Charterhouse singing the Mass of the Holy Ghost in preparation for death and being visited by divine consolations; Ven. John Roberts, the Benedictine, reconciling a felon to Christ's Church beneath Tyburn gallows; and Blessed Oliver Plunket, Primate of All Ireland, administering the Sacrament of Confirmation to his hunted sheep on the mountain side.

(2) In the CORPORAL WORKS OF MERCY, Margaret Ward is shown "Visiting the Imprisoned." Under the words "Clothing the Naked," we see Ven. Nicholas Horner, a tailor, of Smithfield, engaged on a jerkin for a priest at the moment when the door opens and an officer of the law comes forward to arrest him. In another scene, Ven. Anne Line stands erect on the fatal cart beneath Tyburn Tree for having harboured a priest. Fulfilling the precept of "Visiting the Sick," Ven. John Roberts is seen entering a plague-stricken house. In the two

next medallions Margaret Clement is "Feeding the Hungry," and compassionate onlookers "Give Drink to the Thirsty" by offering a cup of wine to Ven. Edward Morgan on the way to the gallows. The last shows Doña Luisa de Carvajal receiving the relics of Ven. John Roberts and Ven. Thomas Somers, which noble Spaniards have rescued in order to give them honourable burial.

Another medallion in this window depicts the crowning by our Lord in heaven of his Martyrs, and beneath is "The Prediction of Tyburn Convent." The venerable Confessor of the Faith, Father Gregory Gunne, brought before the judges on June 8th, 1585, is shown making his famous prophecy that one day a religious house would be established at Tyburn. Just above the heads of his judges a glimpse is given of the actual Chapel of Exposition, with two nuns in adoration before the Blessed Sacrament.

PAINTINGS

BENEDICTINE APOSTLES AND MARTYRS OF ENGLAND.—The Holy Patriarch of Western monks is surrounded by ten of his most illustrious sons, among whom Blessed Oliver Plunket has been included, perhaps on the probability that he was a Benedictine Oblate as some maintain, but principally because his relics are preserved at Downside Abbey. He is rightly associated with seven other glorious Tyburn Martyrs: John Roberts, Maurus

Scot, Alban Roe, George Gervase, Thomas Pickering, Mark Barkworth, Philip Powel, all of whom the Church has declared Venerable.

On each side of St Benedict are two important figures, those of the Apostles of England—St Gregory the Great and St Augustine of Canterbury. Above is this inscription, *Ecce ego et pueri mei* (Behold, here am I and my children), words most appropriate if we consider what the Benedictine Order has done for England, how many of its members died for the faith at Tyburn, and also that this painting is the work of a Benedictine, Dame Catherine of St Bride's, and that it adorns the walls of a convent where the Rule of St Benedict is followed.

THE MASS OF THE HOLY GHOST, painted by the Hon. Mrs. Dering. Here the Martyr Blessed John Houghton is seen elevating the Sacred Host, while at the same time the heavens open, and the vision thus vouchsafed to him and the Community strengthen them for the cruel death they are preparing to face.

FOUR ANCIENT PRINTS represent the same holy Carthusian Prior in the company of two others equally famous, Blessed Augustine Webster and Blessed Robert Lawrence, all of whom suffered on May 4th, 1535.

BLESSED EDMUND CAMPION'S portrait is particularly beautiful. It was specially copied from the original at Rome, and besides its artistic worth, it is treasured by the Tyburn nuns as having been presented by His Eminence

Cardinal Vaughan to the Community during the first year of its residence here and only a few weeks before his death.

Other portraits in the Oratory are those of BL. OLIVER PLUNKET (which always arrests Irish visitors), BLESSED RICHARD REYNOLDS, and BLESSED JOHN FISHER. That of VEN. PHILIP HOWARD, EARL OF ARUNDEL, is the gift of one of his descendants. Philip Howard died in prison, and the racking and other sufferings he endured for ten years won for him the title of Venerable, which he shares with his grandson, Ven. William Howard, executed in 1680 on Tower Hill.

LIST OF RELICS OF THE MARTYRS KEPT IN THE ORATORY

(This list is made up to the year 1928.)

Reliquary 1.

From the finger of Ven. John Roberts, priest, O.S.B., martyred at Tyburn, December 10th, 1610.

Reliquary 2.

From the corporal used by Ven. John Baptist Bullaker, O.F.M., at his last Mass and dipped in the blood of the said Martyr (Ven. J. B. Bullaker was martyred at Tyburn, October 12th, 1642).

From the bones of Ven. Ambrose Barlow, priest, O.S.B., martyred at Lancaster, September 10th, 1641.

From the bones of Ven. Thomas Somers, secular priest, martyred at Tyburn, December 10th, 1610.

From the bones of Ven. John Almond, secular priest, martyred at Tyburn, December 5th, 1612.

From the tibia of Ven. A. Francis Bell, O.F.M., martyred at Tyburn, December 11th, 1643.

From the corporal dipped in the blood of Ven. Paul of St Magdalen Heath, O.F.M., martyred at Tyburn, April 17th, 1643.

From a linen cloth dipped in the blood of an English Martyr of whom God knows the name.

N.B.—This reliquary contains also a few beads of the rosary of Mary Stuart, Queen of Scots.

RELIQUARY 3.

Relic of Ven. Edmund Catherick, priest, martyred at York, April 13th, 1642.

From the rope with which Ven. Peter Wright, S.J., was hanged at Tyburn, May 19th, 1651.

Of Ven. John Lockwood, priest, martyred at York, April 13th, 1642.

From the head of Ven. Christopher Wharton, priest, martyred at York, March 28th, 1600.

Of Ven. Francis Bell, O.F.M., martyred at Tyburn, December 11th, 1643.

From the body of Bl. Oliver Plunket, Archbishop of Armagh, martyred at Tyburn, July 15th, 1681.

Blood of Ven. Philip Evans, S.J., priest, martyred at Cardiff, July 22nd, 1679.

Blood of Ven. Henry Heath (Paul of St

Magdalen), O.F.M., martyred at Tyburn, April 17th, 1643.

From the lower jaw of Ven. Thomas Whitebread, Provincial, S.J., martyred at Tyburn, June 20th, 1679.

From the lower jaw of Ven. William Andleby, priest, martyred at York, July 4th, 1597.

Blood of the five Jesuit Fathers martyred at Tyburn, Friday, June 20th, 1679—VV. John Fenwick, John Gavan or Green, William Harcourt, Antony Turner, Thomas Whitebread (these were victims of the infamous Titus Oates).

Of Ven. Thomas Somers, secular priest, martyred at Tyburn, December 10th, 1610.

From the heart of an English Martyr which leaped out of the fire in which it was being consumed (probably Ven. Edward Morgan, secular priest, martyred at Tyburn, April 26th, 1642).

From the blood-stained alb in which a priest of the Holden family was martyred at the Altar at Chargley, in Lancashire.

Ven. John Wall, O.F.M., priest, martyred in Worcester, August 22nd, 1679.

From the skin of an English Martyr found beneath the Altar of the Benedictine monastery at Douai.

RELIQUARY 4.

Bone of the forearm of the Ven. Thomas Maxfield, secular priest, martyred at Tyburn, July 1st, 1616. This relic was the gift of His Lordship the Bishop of Tuy, in Spain.

Portion of linen and straw stained with the blood of the five Jesuit Martyrs (June 20th, 1679).

From the bones of Ven. Ambrose Barlow, O.S.B., martyred at Lancaster, September 10th, 1641.

From corporal stained with the blood of Ven. Henry (Paul of St Magdalen) Heath, O.F.M.

From the corporal used by Ven. Thomas (John Baptist) Bullaker, O.F.M., at his last Mass and imbued with his blood.

From the blood of a Martyr whose name God knows.

From a muscle of Ven. John Lockwood, priest, martyred at York, April 13th, 1642, aged eighty-seven.

A vertebra cut through by the executioner of Ven. John Lockwood, P.M.

Tape from round the coffin at Douai of Ven. John Southworth, martyred at Tyburn, June 28th, 1654.

Reliquary 5.

From the bones of Ven. William Ward, martyred at Tyburn, July 26th, 1641.

From the hair of Ven. William Ward.

Linen stained with the blood of the Ven. William Ward.

A piece of the rope with which the Ven. Thomas Holland, S.J., was martyred at Tyburn.

From the blood of Ven. Bartholomew Alban

Roe, O.S.B., martyred at Tyburn, January 21st, 1642.

Linen stained with the blood of Ven. Thomas Holland, S.J., martyred at Tyburn, December 21st, 1642.

The finger nail of the Ven. Thomas Holland, S.J.

Large piece of linen and also small pieces stained with the blood of the Ven. Thomas Reynolds (Green) and the Ven. Bartholomew Alban Roe, O.S.B.

Sponge dipped in the blood of the Ven. Thomas Reynolds (Green), and the Ven. Bartholomew Roe, O.S.B., martyred at Tyburn, January 21st, 1642.

Hair, blood, and ashes of several martyrs.

Linen stained with the blood of the Ven. Hugh Green (otherwise known as Ferdinand Brooks), martyred at Dorchester, August 19th, 1641.

Skin from the thumb or finger of the Ven. Thomas Bullaker, O.F.M.

Hair of the Ven. Thomas Bullaker, O.F.M.

From the heart of the Ven. T. Bullaker, O.F.M.

Linen stained with the blood of the Ven. T. Bullaker, O.F.M.

A piece of bone of the Ven. T. Bullaker (in religion Fr. John Baptist of St Bonaventure, O.F.M.), martyred at Tyburn, Oct. 21st, 1642.

From the flesh of the Ven. T. Bullaker, O.F.M.

These sacred treasures, gathered up for the most part beneath the Tyburn Gallows by the pious care of Fr. Robert de Vanteler, a French Capuchin chaplain to Queen Henrietta Maria, were sent by him to the Royal Benedictine Abbey of St Menoux in the diocese of Moulins. Here they were preserved with veneration until the destruction of that holy House at the French Revolution. Confided by the last Abbess to a faithful servant, they were treasured in his family with religious respect for a hundred years until they came into the keeping of M. l'Abbé Moret, parish priest of St Menoux, who, on becoming a Canon of the Cathedral Chapter of Moulins, gave them into the care of M. l'Abbé Giraud, Superior of the Seminary of that city. Finally, in the year 1921, M. l'Abbé Giraud generously gave them back to Tyburn, where five of the Venerable Martyrs had glorified God by their precious deaths.

Half of a corporal used by Blessed Edmund Campion and other holy Martyrs and confessors during the persecution under Elizabeth.

From the bloodstained shirt in which Ven. Wm. Howard, Viscount Stafford, was martyred on Tower Hill, December 29th, 1680.

THE PREDICTION OF TYBURN CONVENT

Here Gregory Gunne, a venerable priest confessing Christ before his judges, predicteth that one day a religious house shall be founded at Tyburn in honour of the Martyrs.

SOME NOTES ON TYBURN CONVENT

THE nuns of Tyburn are under the Rule of St Benedict. Their Congregation is dedicated to the Most Sacred Heart of Jesus, and was founded at Montmartre—*Mons Martyrum*—which has become the Mount of the Sacred Heart.

Tyburn Convent dates from 1903, the nuns of Montmartre having been asked, on their arrival in England, by His Eminence Cardinal Vaughan to establish on the place formerly called Tyburn Field a Sanctuary in honour of the Sacred Heart and as a memorial of the many Martyrs—priests, religious of many Orders, lay men and women—who, from 1535 to 1681, suffered at Tyburn in defence of the Catholic Faith and for their fidelity to the See of Peter. The Tyburn nuns have the joy of thinking that this design of the Heart of Jesus had been foreseen more than three hundred years ago by a venerable confessor of the faith, Father Gregory Gunne, who, dragged before the judges on June 8th, 1585, publicly predicted a day would come when a Religious House would be erected at Tyburn.

Now, close to the site where formerly stood the gallows is the Altar of Sacrifice, and the Blessed Sacrament is perpetually exposed.

Tyburn draws daily many Catholics, and even

non-Catholics, to the feet of the King of Martyrs. Moreover, a triduum with special sermons is held every year preparatory to the Feast of the Blessed English Martyrs (May 4th), which is solemnly celebrated at Tyburn. Another triduum in honour of Blessed Cuthbert Mayne and Blessed Edmund Campion is held from November 29th to December 1st. On the last Sunday in April the "Walk from Newgate to Tyburn" takes place, when many hundreds of pilgrims come in devout procession along the one-time Way of Sorrows on which the Martyrs were dragged on hurdles. From March 4th to March 12th, Tyburn is the centre of an annual Novena organised by the Guild of our Lady of Ransom, for the conversion of England and of individuals.

It has appeared very appropriate that the Divine Heart should be perpetually adored and should reign over the place where so many of his Martyrs had their hearts torn from their breasts after having been cut down, while still breathing, from the gibbet. It is the hope of all who know Tyburn and love the Sacred Heart that a worthy Sanctuary may here be built, to replace the present temporary chapel, where the King of Martyrs may be adored for many generations in the Sacrament of his love, and that from these humble beginnings Tyburn may become to England what Montmartre is to France.

* * * * *

According to the end of their Congregation, the Tyburn nuns, consecrated to the Heart of Jesus, unite themselves to the intentions of that adorable Heart burning with zeal for the glory of the Most Holy Trinity and for the salvation of souls. They devote themselves to the divine praise and to the adoration of the Blessed Sacrament, and endeavour to obtain through the Sacred Heart of Jesus abundant graces for the Holy Church and all mankind.

They are placed under the maternal patronage of the Blessed and Immaculate Virgin Mary. After the Blessed Virgin, the special protectress of their Congregation is St Gertrude, the glorious Benedictine virgin, who so lovingly contemplated and magnificently glorified the treasures of the Heart of Jesus.

The nuns of this Order are called primarily to the contemplative life. It is in union with the adorable Sacrifice of the Altar and in the ineffable treasures which flow from the daily reception of the Holy Eucharist that they find their greatest support. No work must be preferred in the Congregation to the Work of God and the eucharistic service. Every day, in union with the praises which the Heart of Jesus addresses unceasingly to the Holy Trinity, they offer to God the sacrifice of praise so closely bound to the Sacrifice of the Altar. The Gregorian chant is always used for the singing at Mass and Divine Office.

Night and day, before the Blessed Sacrament

exposed, the nuns offer their adorations in homage of honour, of praise and love, in gratitude and reparation, in supplication for the needs of the Holy Church, and for the extension of the reign of the Sacred Heart throughout the world.

The ideal of their life is that it should be a continual *Opus Dei* by striving after perfection by prayer, sacrifice, and zeal to this great end marked by the Holy Rule: *Ut in omnibus glorificetur Deus.*

If their white cowl symbolises contemplation, eucharistic adoration and divine praise, the black habit, scapular, and veil represent the poverty, penance, and labour which they have likewise embraced.

The Community may also employ itself in works of zeal, properly so called, such as eucharistic and liturgical works, retreats, instruction of converts, provided these works be compatible with contemplative life and the enclosure.

The Benedictine Congregation of the Sacred Heart of Jesus of Montmartre has this feature as yet rare among Benedictine nuns of being under the government of a Superioress-General.

Every convent of the Congregation contracts a special obligation of devotedness for the conversion or the religious progress of the country wherein it is established. Consequently the Convent of Tyburn is devoted—and that by a special vow—to the great cause of the return

of England to Catholic unity. Under the protection of our Lady and the Martyrs, the nuns strive by prayer and penance to raise unceasingly towards the Sacred Heart of Jesus the great supplication which burst forth at the supreme moment from the heart of one of the most glorious heroes of Tyburn: "Jesus, convert England! Jesus, have mercy on this country!"

* * * * *

THE VOW MADE BY THE COMMUNITY OF TYBURN FOR THE CONVERSION OF ENGLAND

(Renewed Annually.)

O JESUS, Immortal King of Ages, Sovereign of Nations, who envelopest all mankind in the Love of thy Divine Heart.

Humbly prostrate before thee, we present in our hearts, England, the land which thou hast so much loved, and which we love, and we adore thee as her Divine Redeemer. We remember all the graces thou hast lavished upon this island, thy Mother's dowry, and we unite our thanksgiving to all those offered to thee in past ages, and which will be eternally addressed to thee in heaven by the blessed Martyrs and all the other Saints of this country.

The cruel ravisher of souls has tried to draw from thee this nation for ever! How many tabernacles are empty! How many souls have strayed away! Thy Heart has been wounded! We will labour to repair the offences done to thee.

Thou hast ever so loved this land! . . . Thou ceasest not to call her with an infinite love.

May she return at thy merciful calling, may she come back to the source of life, may she be thy beloved daughter, faithful and devoted! Full of power, she will repair her errors by making known the love of thy Divine Heart wherever her vast empire extends!

O Jesus, we desire to hasten that happy day by prayer, adoration, penance, and zeal.

This Convent of Tyburn, devoted to the great ends of our religious family, has received as its own and most special mission that of representing England unceasingly before thy adorable Heart, and the Community has vowed itself to offer its adorations and prayers by night and day in a special manner for England, and particularly for the return to the Holy Church of the children of this great nation, who are yet separated from the One True Fold. Lord Jesus, we renew today this Vow and this Offering, and we present them to thy Sacred Heart through the Blessed Virgin Mary, our Holy Father St Benedict (whose children brought the Faith to this country), and the glorious Martyrs who shed their blood at Tyburn.

O Jesus, may the day soon come when all England shall sing: "Praise be to the Divine Heart through which salvation has come to us! To him be honour and glory for ever and ever. Amen."

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